

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, with the Lord."
JEREMIAH.

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SOCIAL AND MORAL REGENERATION.

BY ELDER E. L. SLOAN.

The most strenuous supporters of the existing institutions and systems which are dominant in the world of mankind admit that, socially and morally, humanity is in a fearfully degraded condition.

To ameliorate this condition, "to make the man a better mechanic, and the mechanic a better man," to elevate "the masses," to cleanse and purify the social and moral cesspools which stagnate in every place where man directed and misguided human beings congregate, their efforts are avowedly directed. The desire which prompts to this is good, the cause is noble and praiseworthy, and the philanthropists who devote their time and talents to its success are neither few in number, nor wanting in ability. To say that the motives which prompt many who are engaged in this regenerating work are not honest would be unjust. To say that no good results have attended their labors would not be literally true, and would only tend to excite a needless antagonism. Yet, somehow, as the world grows older, its depravity does not decrease in virulence, nor does its degradation slacken in the downward race to ruin.

While the causes exist which produce such evil results, and man acts upon his own conceptions of their nature and the remedies to be used, schemes will be proposed as numerous and conflicting as the

diversified opinions of those who propose them.

Almost every year finds some new plan eloquently urged by zealous and energetic adherents as a universal panacea for all the ills which fatten upon the life-springs of society. At one time teetotalism is advanced as the one thing needed, and the multitude of crimes and iniquities which disgrace civilized communities are traced to the degrading practice of indulging in intoxicating drinks.

Again: We are told to "educate the masses," and sin, like a baffled and beaten foe, will retreat before the advancing footsteps of education.

Turning in another direction, we find it warmly urged that civil and political liberty is all that is required to meet the existing evils; and that once in possession of this, communities will speedily regenerate themselves; while yet from another quarter the sepulchral tones of zealous religionists call upon us to evangelize the world, by aiding them in spreading their missionary operations and telling us that a "free Bible" will bring peace to mankind, and happiness to their homes, and regenerate a world sunk in ignorance, sin, and depravity.

These schemes, as the results of man's undirected exertions, are so far praiseworthy; and if they had accomplished no

other good than that of awakening mankind to a sense of thought—to an understanding that there was *something* needed as a lever to elevate man from his fallen condition, their mission would not have been in vain. They are a free open acknowledgment that a world lies before us, which, with all its progress in the development of science, is still ignorant of that science by which man can govern and control himself under the principles of truth and righteousness.

But these schemes have proved themselves powerless to accomplish the desired object. There is no one who has witnessed the scenes of wretchedness, squalor, crime, and want produced by indulging in intoxicating drinks, but will admit that the cause of these is a prolific source of evil, and lament that man endowed with a noble intelligence should descend so far beneath the brute creation as to become the insensate slave of such a debasing appetite, and shroud his divinity in such a demon guise. Yet to suppose that man can be prevailed upon to lay aside a strong powerful habit, the growth of years, and in many instances received as a hereditary curse, without a great underlying principle of knowledge and duty so impressed upon him as to become almost a part of his existence, is to suppose an impossibility. Facts support this, for drunkenness is as widespread and demoralizing now as it was some twenty-five years ago, despite all the energy and eloquence of those who have laboured to crush it. That education alone (as the word is commonly applied,) will not regenerate mankind, requires but little argument to prove. Unfortunately too many of the great public criminals whose names and misdeeds figure on the records of law and crime within these last few years have been educated scoundrels—men who had drunk in the “Pierian” draught at the fountain heads of education in the land, who had mingled in the best educated society, and possessed every advantage which wealth, position, and the educating spirit of the age could impart, yet who used all these advantages for iniquitous purposes till their names stand topmost on the roll of fraud and crime. Nations have enjoyed civil and political, and even religious liberty, to a great extent, of which our own land and the confederated republics of North America are examples; yet the regene-

rating process is so backward in its results that hope of success from that source has long since departed from our bosoms. A “free Bible” has been printed, disseminated, and preached from; colporteurs and Scripture-readers have been employed and paid by the thousand; home missions and foreign missions have been subscribed for and maintained; yet, despite all, the *heathen, resident natives* of these highly favoured Christian lands are numbered by the million, and are rapidly increasing in numbers, while their gross ignorance upon matters pertaining to the religion of which they are nominal adherents is lamentable and appalling. The anecdote of the wise old clergyman, who announced to his congregation that he was about to undertake a mission to the heathen, is not without its moral. Astonished at his announcement, they crowded round him, inquiring when he had come to such a determination, and what part of the dark and benighted lands of heathendom he was about to visit in his old age: but he calmly told them not to disturb themselves, nor have any fears on his account, as *he did not intend to leave the town.*

All these schemes and plans, then, have failed in accomplishing the regeneration of mankind; and all, if united, would fail in accomplishing it. Why? Because man has “transgressed the laws, changed the ordinance, and broken the everlasting covenant” (Isa. xxiv. 6); for which cause, the earth is devoured with a curse; and to remove that curse, and restore him to that condition of existence from which he has fallen, his erring footsteps must be directed anew in the pathway of truth and knowledge.

Society is a mass of fragmentary sections, not bound by any strong enduring power of cohesion, but swayed by the master passion of self-gratification and interest. Its standard of morals is and must necessarily be regulated by its knowledge of true and correct principles, and its power of living up to that standard will always be in proportion to the amount of self-control which the individuals composing it can exercise over their own passions, desires, and propensities. Hence the imperative necessity for true and correct principles being taught, that the human intellect may be raised above sectional prejudices and ignorant traditions, to perceive the beauty and holiness of perfect righteousness, and learn that, by

the application of true principles in our own organizations, we can acquire control over ourselves and progress towards perfection.

For man to labour successfully in the work of social and moral regeneration, he must have an understanding of the basis upon which the social fabric is reared, the causes which operate upon man's nature for good or evil, and the principles best calculated to elevate him in the social and moral scale.

He must be qualified and empowered to instruct his fellow-man in the nature and design of his being, and assist him to call into action and cultivate every pure emotion, every holy aspiration, every divine feeling, and every spring of power and greatness. This qualification and authority the Author of man's being can alone bestow; and all who labour to reproduce society upon a solid and righteous basis—who strive to divert from its course the sweeping current of deathly evil which now floods the world with misery, and try to make man the noble, God-like being he might become, unless authorized and taught of God, will find the blossoms of their hopes wither ere yet full blown, and the fruition of their labours palsied by the touch of failure.

The evil is wide-spread and deeply rooted. It has entered into the very constitution of man as a fallen being, and no power short of His who gave man an existence in this probation can provide a sufficient remedy. From the time when the flaming sword and cherubim guarded the portals of Paradise against the progenitors of the human family till now, philanthropists called and empowered by Jehovah, and noble-minded men acting upon the sympathetic impulses of their nature, have toiled and laboured to raise mankind in the scale of being. But, deaf to the voice of a kind Father calling through his servants—dead to the nobler feelings which actuated their fellows labouring in their midst, they have pursued the imaginations of their own perverted minds, followed the bent of their foolish conceits, and wallowed in the filth of increasing iniquities, till God in his great mercy has once more revealed himself in power, and in the fulness of the everlasting Gospel provided a remedy for a diseased and dying world.

Its efficacy in regenerating man, not only socially and morally, but physically,

by developing every faculty which he possesses, is attested by the testimony of Jehovah through his Holy Spirit; and its power to cement together the broken fragments of society has been proved by practical results, of which the history of the Latter-day Saints is an ample demonstration.

No nation, no people ever lost sight of the revelations of God, broke his commandments, and with rebellious spirit rejected the message of life and salvation to themselves, but rapidly descended in the scale of humanity, and sank into degradation and sin. While the experience of the past and the condition of the present demonstrate the fact that man, unaided by God, is powerless to regenerate himself or his fellow-man, the history of the ancient Israelites and the nations which surrounded them proves how rapidly nations can sink into moral and social depravity when they have rebelled against the commandments of God and acted in opposition to his holy decrees.

No people were ever so blessed of Heaven as the posterity of Israel; and while they hearkened to the voice of the Lord their course was onward and upward to power and greatness. But when they waxed fat and forgot their God and the blessings they had received, and mingled in the debasing practices of the neighbouring nations, sinking into idolatry, whoredoms, and vile depravity, the power which attended them as a people departed; and, torn by miserable dissensions in their midst, they became an easy prey to those whose iniquity they had copied, but whose ignorance they could not plead. When, in those times of slavery and degradation, they awakened to a sense of their fallen condition and sought unto the Lord for the voice of inspiration to direct their erring footsteps, his ministers, clothed with the holy Priesthood and enlightened by the influence of truth, could point out in plain, unmistakable language the path of salvation and happiness, obedience to whose words brought social and moral exaltation. But if their warning voice was not listened to, and their call to repentance unheeded, further misery, weightier afflictions, and deeper degradation were the results of continued rebellion; while the nations around them were one after another shattered to pieces and destroyed, when their iniquities and abominations

became too great for the Author of man to longer bear with or suffer to exist.

The condition of the inhabitants of the world at the present time is in part synonymous with that of ancient Israel. Given over to the lusts of the flesh and the devices of Satan, they stand upon the verge of ruin; yet, if they accept the offered message of mercy, and speedily repent, the avenues of redemption and regeneration are opened to them, and a world robed in the beauties of restored

virtue and purity, and bound together in the bonds of peace and holy love, will bear record to the saving power of those eternal principles revealed in these latter times by the ministry of angels, and proclaimed by the mouths of God's holy Apostles and Prophets. While, if they continue to reject the remedy provided by Jehovah for their amelioration and ultimate regeneration, their future is dark, downward, and terribly horrible.

RETROSPECT OF THE LATTER-DAY WORK.

BY CAROLINE BAILEY.

Our minds are filled with astonishment when we take into consideration the great plan of Jehovah to gather in his elect in these the last days. An extensive field has been opened up among the various nations of the earth for the spread of the Gospel of his Son, and his promises are the pledges that what is undertaken in singleness of heart and with true Christian love shall not be in vain. The zeal of our great Prophet and our brethren has already compassed almost the length and breadth of this so-called enlightened world. While ever keeping in view the lesson taught by our Lord, that the field is the world, in which the seed of the Divine word must be sown, the Lord has worked and is working with them among the nations of the earth in various ways, by wars, pestilence, famine, &c., to break the bonds which bind the people, that the sound of the everlasting Gospel may reach their ears, and that the seed of Israel may be gathered out of every nation whither they have been scattered; and thousands are flocking round the standard of liberty and truth, while the great men of the earth and those who call themselves ministers of God are astonished at the progress of the Latter-day Work. And while they are using all their puny efforts to put an end to this great work which the God of Israel has established upon the earth through the instrumentality of his Prophet Joseph Smith, it yet grows and flourishes, and it will continue to grow and flourish till all the honest in

heart who dwell on the earth shall be gathered into one fold, and shall receive those blessings which the Lord has promised to all those who live faithfully and endure to the end. Then how great is the reward!—a reward which counterbalances every sacrifice we make when we are called to participate in the untold treasures which the Lord has in store for the faithful.

By the blessings of God, and through the exertions of our brethren, many sources of misery have been dried up, and streams of mercy flow. Many who had wandered long in darkness have found the truth and rejoice therein; for the Gospel of Jesus Christ dispels the darkness of superstition and ignorance by the light of heavenly truth, and that light will shine forth till all the systems which man has framed shall be destroyed by its lustre and glory, and perish from off the face of this our earth. They shall sink into oblivion. No more shall they appear when our Saviour restores all things to his Father—when he shall say, "Father, I have finished the work which thou hast sent me to do: here are the keys of death and hell." Then shall this earth appear in glory, redeemed from all the superstition and darkness which have been upon it—a heaven prepared for kings and priests, and for all who have fought valiantly in his glorious cause.

The law of the Gospel will go forth till all shall give place to the order and purity of the kingdom of God. This is the object which the Spirit of prophecy

plainly points out, and it has its source in the counsels of eternity—an object for which the Son of God expired on Calvary for the redemption of the human family, and to redeem this earth, and ultimately make it a fit abode for heavenly beings to dwell on; and for the accomplishment of all these purposes he still lives, works, and triumphs.

We are now hastening to a period when the kingdom of Jesus Christ shall appear in full splendour and unfold the counsels of infinite wisdom to our view. Distant as the consummation may be,

we nevertheless rejoice in the thought that we form part of that kingdom which shall not pass away, nor be given to another people; for the Saints of the Most High shall possess it for ever and ever. Then let us not fail, but fight valiantly the good fight, that we may be found acceptable before God, and have his Spirit to be continually with us while we exist, so that we may be counted worthy to receive of the crowns of glory which he has in store for the sons and daughters of Israel.

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

[April, 1844.]

Monday, April 1st. In the Court-room in the Mansion, Mr. J. Easton was brought up as being accessory to whipping Chism. Referred the case to Alderman Wells. On investigation, it appeared to the satisfaction of the Court that he had been on trial for the same offence before Robert D. Foster, and acquitted.

I extract from the *Neighbour* :—

"After the Court dismissed the case, General Smith fearlessly stated that he believed that it was a plot on the part of those who were instrumental in getting up the previous trial to thwart the ends of justice and screen the prisoner from the condemnation he justly deserves. Mr. Foster then stated, by way of an apology, that at the time he issued the warrant he did not know that the prisoner was under an arrest, or that there was any process out against him.

We hope, for the honour of such a man as Mr. Foster, that his statement is true. Mr. Foster, however, called upon one of his jurors, Mr. Carn, to corroborate what he had said; but, to our astonishment, he replied that when Mr. Foster summoned him to appear and act as a jurymen, he was not informed what case he was to act upon, nor did he learn until he entered the office, where he acted according to the evidence given; but believed then, as well as now, that it was a sham trial, and a mere mockery of justice. We state facts as they are, and let the public judge for themselves.

The statement of the negro was that Messrs. Easton, Townsend, and Lawyer W. H. J. Marr were the persons engaged

in this diabolical affair. Mr. Gibbs, one of the witnesses against Townsend, believed the above persons were engaged in it; but as a negro knows nothing in this State, and Mr. Gibbs could not positively swear to it, of course we don't know; but we have our opinion, and so have the public. We don't remember ever having seen more indignation manifest than was manifested on this occasion, and the public mind is not satisfied at the turn affairs have taken. Lynch law will not do in Nauvoo, and those who engage in it must expect to be visited by the wrath of an indignant people, not according to the rules of Judge Lynch, but according to law and equity."

It was thought best to acquit Easton and leave the case to the Circuit Court.

Francis M. Higbee and Chancey L. Higbee were brought up before Esquire Wells for assaulting the police, and acquitted.

Chancey L. Higbee, a lawyer, was brought before Daniel H. Wells, Esq., on the charge of using abusive language to and insulting the City Marshal while in the discharge of his official duty. He was fined ten dollars.

Also Robert D. Foster, Esq., was taken before Isaac Higbee, J. P., and fined ten dollars, for a breach of the ordinance pertaining to gambling, &c.

We are sorry to find that our lawyers and magistrates should be taking the lead among gamblers and disorderly persons, and be numbered among the law-breakers, rather than supporting virtue, law, and the dignity of the city.

Tuesday, 2nd. At home, somewhat unwell, and kept my house this fine day.

John P. Greene, Marshal; Andrew Lytle, and John Lytle, policemen, were arrested by a warrant issued by Robert D. Foster, on complaint of Francis M. Higbee, for false imprisonment. As the case was going to trial, the prisoners were taken by John D. Parker with a writ of Habeas Corpus before the Municipal Court; and to-morrow, at one, p.m., was fixed for trial.

Wednesday, 3rd. At one, p.m., presided in a special session of the Municipal Court, with Aldermen William Marks, Newel K. Whitney, Orson Spencer, George W. Harris, Gustavus Hills, George A. Smith, and Samuel Bennett as Associate-Justices. John P. Greene, Andrew Lytle, and John Lytle were brought up on Habeas Corpus, having been taken from the officer who held them on a writ issued by Robert D. Foster, before whom they had been arraigned on the complaint of Chancey L. Higbee, charged with false imprisonment.

Joel S. Miles, Andrew Lytle, John Lytle, John P. Greene, and Robert D. Foster were sworn, gave testimony in the case, and the Court decided that Greene and the two Lytles be discharged, and that Chancey L. Higbee is a very disorderly person; that this case on Habeas Corpus originated in a malicious and vexatious suit, instituted by Chancey L. Higbee against the petitioners now discharged; and that said Higbee pay the costs.

Warm and cloudy.

A Conference was held in the city of New York; Elder William Smith presiding, and Elder William H. Miles, clerk. Fifteen Branches were represented, containing 566 members, including 3 High Priests, 26 Elders, 15 Priests, 16 Teachers, and 9 Deacons.

Thursday, 4th. In a General Council in the Assembly Room from nine to twelve, a.m., and from one to four, p.m.

I was visited by eleven Indians, who wanted counsel, and had an impressive interview.

Elder O. Hyde was in the Council, and left immediately for Washington.

A company of Saints arrived on the steamer *St. Croix*.

Showery day.

Friday, 5th. Attended the dedication of the Masonic Temple, which was at-

tended by about 550 members of the Masonic fraternity from various parts of the world. A procession was formed at Henry Miller's house, and was accompanied by the Nauvoo Brass Band to the hall. The dedicatory ceremonies were performed by the Worshipful Master, Hyrum Smith. Elder Erastus Snow delivered an able Masonic address. Dr. Goforth and I also addressed the assembly. All the visiting masons were furnished a dinner at the Masonic Hall at the expense of the Nauvoo Lodge. The building is admitted to be the most substantial and best finished Masonic Temple in the Western States. It has been erected under the direction of Mr. Lucius N. Scovil.

In consequence of ill health, I deferred preaching the funeral sermon of King Follett until Sunday. Elder Amasa Lyman addressed a very large assembly at the Stand.

Saturday, 6th. Conference met pursuant to adjournment. Present—President Joseph Smith, Hyrum Smith, Sidney Rigdon, and William Marks. Of the Twelve—Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, John Taylor, and George A. Smith.

The members of the High Council, an immense number of Elders, and a very large concourse of people.

Presidents Joseph and Hyrum Smith came to the Stand at a quarter-past ten o'clock, when the meeting was called to order by Elder Brigham Young. The choir sang a hymn, after which

"President Joseph Smith rose to state to the congregation the nature of the business which would have to come before them. He stated that it had been expected by some that the little petty difficulties which have existed would be brought up and investigated before this Conference, but it will not be the case: these things are of too trivial a nature to occupy the attention of so large a body. I intend to give you some instruction on the principles of eternal truth, but will defer it until others have spoken, in consequence of the weakness of my lungs. The Elders will give you instruction; and then, if necessary, I will offer such corrections as may be proper to fill up the interstices. These who feel desirous of sowing the seeds of discord will be disappointed on this occasion. It is our purpose to build up and establish the principles of righteousness, and not to break down and destroy. The Great Jehovah has ever

been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst. I thank God for the glorious day that he has given us. In so large a congregation it is necessary that the greatest order and decorum be observed. I request this at your hands, and believe that you will all keep good order.

Prayer was offered by W. W. Phelps, after which the choir sang a hymn.

Elder Sidney Rigdon then rose and said, 'It is with no ordinary degree of satisfaction I enjoy this privilege this morning. Want of health and other circumstances have kept me in silence for nearly the last five years. It can hardly be expected that when the violence of sickness has used its influence, and the seeds of disease have so long preyed upon me, that I can rise before this congregation, only in weakness. I am now come forth from a bed of sickness, and have enough of strength left to appear here for the first time in my true character. I have not come before a Conference for the last five years in my true character. I shall consider this important privilege sacred in my family history during life. I hardly promise myself lungs to make this congregation hear me. I shall do the best I can, and the greatest can do no more.

The circumstances by which we are now surrounded point out the principles of my discourse—the history of this Church, which I have known from its infancy. My text is—'Behold the Church of God of the last days.' I do not know that I can find it in the Bible. I do not think it necessary to have Paul to make a text for me; I can make a text for myself. I recollect in the year 1830 I met the whole Church of Christ in a little old log-house about 20 feet square, near Waterloo, N. Y., and we began to talk about the kingdom of God as if we had the world at our command. We talked with great confidence, and talked big things. Although we were not many people, we had big feelings.

We knew fourteen years ago that the Church would become as large as it is today. We were as big then as we shall ever be. We began to talk like men in authority and power. We looked upon the men of the earth as grasshoppers. If we did not see this people, we saw by vision the Church of God, a thousand times larger. And when men would come in, they would say we wanted to upset the Government, although we were not enough to well man a farm, or meet a woman with a milk-pail. All the Elders, all the members met in conference in a room twenty feet square.

I recollect Elder Phelps being put in jail for reading the Book of Mormon. He came to see us, and expressed great astonishment, and left us apparently pondering in his heart. He afterwards came to Kirtland, Ohio, and said he was a convert. Many things were taught, believed, and preached then, which have since come to pass. We knew the whole world would laugh at us; so we concealed ourselves, and there was much excitement about our secret meetings, charging us with designs against the Government, and with laying plans to get money, &c., which never existed in the heads of any one else. And if we had talked in public, we should have been ridiculed more than we were. The world, being entirely ignorant of the testimony of the Prophets, and without knowledge of what God was about to do, treated all we said with pretended contempt and much ridicule; and had they have heard all we said, it would have made it worse for us.

We talked about the people coming as doves to the windows; that all nations should flock unto it; that they should come bending to the standard of Jesus, saying, 'Our fathers have taught falsehood and things in which there is no profit,' and of whole nations being born in one day. We talked such big things that men could not hear them, and they not only ridiculed us for what we did say in public, but threatened and inflicted much personal abuse; and had they heard all we said, their violence would have been insupportable. God had great things to say for the salvation of the world, which, if they had been told to the public, would have brought persecution upon us unto death; so we were obliged to retire to our secret chambers and commune ourselves with God. If we had told the people what our eyes beheld this day, we should not have been believed; but the rascals would have shed our blood if we had only told them what we believed. There we sat in secret and beheld the glorious visions and powers of the kingdom of heaven pass and repass. We had not a mighty congregation to shelter us. If a mob came upon us, we had to run and hide ourselves to save our lives.

The time has now come to tell why we held secret meetings. We were maturing plans fourteen years ago, which we can now tell. Were we maturing plans to corrupt the world—to destroy the peace of society? No. Let fourteen years' experience of the Church tell the story. The Church never would have been here if we had not done as we did in secret. The cry of "False prophet and impostor" rolled upon us. I do not know that anything has taken place in the history of this Church which we did not

then believe. It was written upon our hearts, and never could be taken away. It was indelibly engraved: no power beneath yonder heavens could obliterate it. This was the period when God laid the foundation of the Church, and he laid it firmly, truly, and upon eternal truth.

If any man says it is not the work of God, I know he lies. Some of you who know you have a house, how long would it take to make you reason yourselves into a belief that you have no house where you now reside with your families? Neither have we any power whereby we can ever persuade ourselves that this is not the Church of God. We do not care who sinks or swims, or opposes, but we know here is the Church of God, and I have authority before God for saying so. I have the testimony of Jesus, which is the spirit of prophecy. I have slept with it—I have walked with it. The idea has never been out of my heart for

a moment, and I will reap the glory of it when I leave this world. I defy men and hell and devils to put it out of my heart. I defy all, and will triumph in spite of them.

I know God. I have gazed upon the glory of God, the throne, visions, and glories of God, and the visions of eternity in days gone by. What is a man of God to do when he sees all the madness, wrath, and follies of our persecutors? He will do as God does—he will sit and laugh. One breath from the nostrils of God would blow them out of existence to hell. These were the beginning of good days—shut up in a room, eating nothing but dry johnny-cake and buttermilk. Every man who had a little farm, or clothes, sold them and distributed what he had among the rest, and did the best he could. I had little to eat—little to wear, and yet it was the beginning of good days.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 30, 1861.

RESPONSIBILITIES AND DUTIES OF PARENTS.—There is no subject that should claim the attention of parents among the Saints more than the correct training of their children. It has been considered a matter of very great importance in every age when the Lord has had a Priesthood upon the earth, and a people who observed his laws. Upon one occasion the Lord himself manifested the importance he attached to the principle, by citing it as one reason, among others, why he should reveal his purposes unto Abraham, saying, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he had spoken of him." Upon the faithfulness and integrity of the children born of the Latter-day Saints a great deal depends. Great expectations are entertained respecting them. They are the hope of Israel; for the aspiration of parents, who have a proper understanding of the great work of the last days, is that their posterity will grow up to be men and women of faith, more capable of doing good and helping to usher in the reign of righteousness than they themselves have been. How often has the contrast between what they might be, had they no tradition to contend with, and what they are, suggested itself to the minds of those who reflect and who have received the fulness of the Gospel after they have attained unto mature years. The traditions instilled into the mind from early childhood to mature age, and the habits which accompany such traditions, cling with tenacity to the person who has imbibed or learned them, and years of experience in the principles of truth are insufficient to destroy their influence. There are many who mourn over such traditions and habits, because they can plainly see they have been embarrassed, and their progress retarded by them, and they are anxious that their children should be delivered from them.

The mind of the child under the instruction and example of the parent is like clay in the hands of the skilful artist—plastic and susceptible of every impression, and capable of being moulded into beautiful or hideous forms according to the taste of the modeller. Do the Saints in these lands realize this? and that every impression, whether good or evil, leaves a mark which it is difficult ever after to erase? When we see the carelessness manifested on this point by many of the Saints, we are convinced that they are not aware of the importance of the charge entrusted to their care, and the responsibilities which devolve upon them as parents. When we see an indifference on their part regarding the teaching of their children the principles of righteousness and truth, as revealed in their purity through the Gospel,—when we see them permitting their children to mix in any society they may chance to fall into, and acquire any habit that may suit their fancy or the prevalent fashion, without an effort to guard them against the examples they may witness, or to warn them of the evil tendencies of the habits they may be inclined to acquire, we are forced to the conclusion that such parents have but little insight into the character or destiny of the work they have espoused, or but little idea of the future there is before their offspring.

We know it is a more difficult matter for parents to train their children properly while scattered, surrounded as they are by examples which are diametrically opposed to the increase of faith and purity, than it would be were they collected at the place of gathering. But this very fact, instead of discouraging them in their efforts, should arouse every energy of their souls to fortify their offspring against the crafty approaches of the Adversary, who would seek, through the medium of the sights and sounds which constantly meet their eyes and salute their ears, to increase his power over them.

We have noticed too much of a disposition among the Saints to bring up their children as they themselves were brought up, seemingly forgetting or overlooking the fact that they have the truth in its fulness to lead them, which their parents, when they were children, did not have. All the habits they themselves acquired when young, no matter how much opposed to the Word of Wisdom or to other revelations, many of them foster in their children to as great an extent as though such an event as the restoration of the Gospel had never happened. They were furnished tea and coffee as a beverage to their meals by their parents—their children must be furnished the same. They were permitted to use tobacco and strong drink—their children must have similar permission. They were taught or allowed to believe that the Almighty was a Being, the exercise of whose power was confined to the heavens, and that it was useless to expect anything of him through faith; that if anything had to be accomplished, “natural” means had to be sought after to accomplish it: their children are suffered to imbibe the same belief. In short, all the manners, every habit of thinking, every habit of eating and drinking, and of performing other things which they learned when they were young, and to which they have now become enslaved, must all, forsooth, be learned and practised by their children!

Brethren and sisters, suppose all who have joined this Church were to pursue a course of this kind, how or when would the purposes of our Heavenly Father respecting the inhabitants of the earth and the earth itself be fulfilled? If we do as our parents or forefathers, educated in false creeds, and bearing the yoke of priestcraft, did before us, of what benefit is the revelation of the Gospel to us? Can we reasonably expect our rising generation to imbibe the same traditions, acquire the same habits, and partake of the same unbelief as the world, and yet be unlike the world, and be capable of performing that

work which it is designed the children of the Saints shall perform? It was that a *peculiar* people might be raised up that the fulness of the Gospel was revealed; and the cause of their being peculiar will be that they are unlike the rest of the world. The evil habits of the world are like a seven-fold cord around their necks, drawing them down to irretrievable destruction. When we witness children of the Latter-day Saints brought up in some of the same habits, we are grieved that parents will not take the counsel of the All-wise and profit by it. We have known of numbers who, when gathered with the Saints, well situated and with good prospects ahead, have abandoned all and started for California or the States on the eastern borders of our Territory, that they might more easily gratify such tastes as many parents in the Church in these lands are developing in their children. We never see parents fostering such tastes without thinking that they are fastening a yoke upon their children's necks, which will weigh more or less heavily upon them throughout their lives.

It may not be wisdom always for parents themselves to attempt to form new habits and lay aside those which have been the formation of years and become "second nature;" but they should, nevertheless, teach their children the advantage of them. If the proper impression be made upon the minds of the children when young, and be repeated as occasion may afterwards need, it will rarely be obliterated in after-life. This will not only apply to beverages and diet, but to everything else. We must begin the work of regeneration in ourselves, and seek to extend it to our children. From a puny, degenerate, and unhealthy race, with lives of short continuance, we must become a hardy, powerful, long-lived race, continent in our enjoyments and capable of realizing the golden age. From an unbelieving, doubting race, with contracted views and low desires, we must become a firmly believing race, with holy, dignified, and exalted aspirations and unquenchable faith—such faith as will cause our Father to open the heavens to our view and reveal himself unto us. These changes must be brought about by educating ourselves to as high a point as is possible, and by training our children in a similar manner, pointing them forward to the objects to be attained.

Wonderful examples are not wanting of what may be done with children by proper training. A very notable one is that of the children of those Lamanites who were converted by the sons of Mosiah, and who afterwards removed and dwelt among the Nephites, and were known as the people of Ammon. These young men had been taught by their mothers that if they should go forth to battle, and they did not doubt, God would be with them, and not suffer them to fall by the hand of their enemies. In their first battle, when numbers fell around them, their faith in the words of their mothers, respecting the power of God to deliver them, was so great that they escaped. In another battle one thousand of their brethren were slain, and two hundred of their own number (nearly one-tenth) were so badly wounded that they fainted from loss of blood; but, though these young men had been in the hottest of the fight, so great was their faith in what their mothers had told them, that they again escaped, to the astonishment of both friends and foes, without the loss of a single life. This is a striking example of what may be accomplished by giving children a judicious training. Jacob taught his son Enos concerning eternal life and the joy of the Saints, &c.; and Enos has left on record the testimony that his father's teachings led him to seek God in faith, and through doing so he received direct revelation and became a mighty man. Instances of this kind might be multiplied; but these we have cited are sufficient to illustrate the principle.

Parents, have you a desire to see your children become distinguished for faith and

good works? Train them, then, while young. Give shape to the mind while it is yet tender. Sow the seeds of truth in their hearts before they have become hardened by contact with the world. Fortify them against the contagion of evil example. Show them the folly of acquiring useless and injurious habits. By so doing, you will have a posterity that will more than fill your places when you are gone, and whose good deeds and faithfulness you may contemplate with unalloyed pleasure from your residence in the abodes of the blessed.

THE CIRCULATION OF THE "STAR."—We wish to call the attention of the District Presidents, Conference Presidents, Branch Presidents, Travelling Elders, Book Agents, and the Saints generally, to the increasing of the circulation of the *Star*. We are decidedly of the opinion that its circulation might be very materially increased in all the Districts, and be attended with good results. We know the Elders have many things to think about and talk about; but if they will think and talk about the *Star* occasionally, they will find it to their benefit in talking about other things that ought to be attended to: it will prove a useful auxiliary to them. This is the object for which it was established—the mission it has to perform. It preaches its sermons in the household and by the fireside, in places where the Elders cannot always be present. The types, though tongueless, are often suggestive of thoughts and sentiments heard in meetings long past from the mouths of the Elders; and not unfrequently by their aid, sweet instructions, sometimes long buried, are brought back again to memory in vigorous life. Those Branches who read the *Star* regularly will give their Presidents the least trouble.

ABSTRACT OF NEWS FROM THE CONFERENCES.—Elder Duncan, in a letter from Birmingham, March 10th, informs us that twelve members have been lately baptized in that Conference, and that the prospects are good for many more. He says that the work is steadily progressing in that neighbourhood.

Elder Gibson writes from Cheltenham, under date of March 14, informing us that in all the three Conferences in that District "things are looking much better, as far as the work of God is concerned," and that "quite a different feeling is manifested by the Saints." He says—"We have better meetings than there have been in many places for years. Baptisms are frequent, and a spirit of union and love manifested among the Saints, more so than I have seen since I came to this country. Temporally, they are in general very poor, and work in many places is hard to get, and when got, but poorly paid; yet, amidst it all, the Saints are rejoicing."

Elder Dallin writes from Newcastle-upon-Tyne, March 18th, to say that the work of God is thriving in that Conference, and that within the last few months about 23 have been baptized.

Elder Cliff writes from Longton, Staffordshire, under date of March 18, informing us that the Conference over which he presides is "composed of nine Branches, and some of them a long way apart, which requires a great deal of leg-service to keep things moving along." He says that "the Saints are feeling first-rate," and that he has "never seen Saints feel better. The Spirit of the Lord is with them, and their desires are to roll forth his purposes on the earth. The spirit of the gathering is increasing with them all the time; but they are poor in this world's goods, yet rich

in faith. I have visited those who for some cause or other are out of the Church, and many of them are desirous to return. I can say the Lord has blessed my labours since I have been in this land, and has raised me up friends on the right hand and on the left, not only in the Church, but out of it; the Lord has shown me to them in dreams before they have seen me in reality. I am happy to say that the spirit of union is increasing with us all the time, and my faith is that we shall do a good work this summer; for the Spirit of the Lord is truly working with the people who are seeking to know the truth, while some are inclined to persecute us for telling them the truth."

THE PATRIARCHAL INSTITUTION OF POLYGAMY.

A correspondent has written a communication to the *New York World*, which appears in that paper of the 1st March, proposing to the Rev. Mr. Van Wyke (who has been lecturing upon slavery in that city lately,) a new subject for his next sermon—viz., the vindication of the Latter-day Saints. That the task may be made easier for the gentleman, the writer suggests that he amplify upon the following, which are some of the Bible arguments in favour of polygamy:—

1. The ten commandments include all moral law.

2. The ten commandments, by their silence, impliedly countenanced polygamy.

3. They were understood to countenance polygamy by Moses and the Jews, since.

4. The Israelites practised polygamy, both before and after the time of Moses.

5. The prophets never hinted a word against polygamy.

6. David, who was notorious for his multitude of wives, is said to have been 'a man after God's heart.'

7. David was not permitted to build the temple, because he was a *man of war*; whereas Solomon, who was not a man of war, but had as many wives as David, was ordered to build it.

8. Polygamy was practised while our Saviour was on earth.

9. Jesus Christ never denounced polygamy; and those sentences in the New Testament which are tortured into a teaching of a monogamy are not more explicit

against polygamy than the three last verses of the second chapter of Genesis: therefore we infer that the inspired Prophet of the Lord did not interpret to prohibit polygamy.

10. If our Lord had intended to denounce polygamy, he would have done so unequivocally.

11. If Moses considered polygamy to be immoral, he failed to denounce it, either out of forgetfulness or out of motives of policy. To suppose that Moses *forgot* to denounce polygamy, is to blaspheme against the omniscience of the Almighty. To suppose that Moses did not denounce polygamy out of motives of policy, is to be guilty of accusing the Almighty of a time-serving policy which would not do credit to even an earthly monarch.

12. Do the Protestants of to-day claim that they are better than the man 'after God's own heart,' in so far as the number of wives are concerned?"

If the "reverend" gentleman should preach on the above subject, and adopt the line of argument foreshadowed in the above communication, every Bible-believer in his congregation will be convinced that polygamy, though maligned and hated by this degenerate and corrupt generation, is a Scriptural doctrine—a doctrine revealed and sanctioned by the Almighty. Moreover, we shall expect to have many souls added to the Church through such a sermon, because those who hear the proofs in its favour that can be found in the Scriptures will not rest satisfied with the knowledge they will have gained of it, but will continue their researches until they become satis-

fied that every principle taught by the Latter-day Saints is of God and in perfect agreement with his revealed word. We know of no better plan that could be devised for testing the sincerity of a congregation of professed believers in the Bible than to preach this doctrine, and adduce the Scriptural evidences in its favour, and ask them to believe them.

PROSPECTS OF WAR IN THE WEST.

There has appeared to be a settled determination on the part of many persons in the United States to close their eyes against every indication of serious and lasting trouble between the South and the North. Some of the plans of compromise which have been proposed they have hoped would be acceptable to both parties, and would prove a basis of settlement between the slavery and anti-slavery sections; but the folly of indulging in such hopes is becoming apparent to them. The dangers that lie in their path, and that threaten their future happiness and peace, are forcing themselves upon their consideration. These dangers cannot much longer be disguised, and they begin to see that nothing can be gained by blinking their existence. The *New York Herald* discourses as follows on this subject:—

"Flatly and emphatically, we must say to all concerned that there is no compromise, and there is no intention to make a compromise in behalf of the incoming administration. Looking all the so-called compromise proceedings at Washington of the last few days fairly in the face, they vanish into thin air. The forthcoming inaugural, like the late speeches of Mr. Seward, will doubtless be as charming to behold as the plains of the Promised Land, flowing with milk and honey. But on a nearer approach the mirage will melt away into the sands of the desert. Acts and facts are what we want, and by these President Lincoln must be judged. Accepting the Cabinet which is said to be adopted as a substantial fact, what does it signify as the initiative act of the new administration? The control of the administration by the anti-slavery Radicals of the Republican party, the subordination of Seward, or his early removal from the Cabinet, and no concessions beyond the limits of the Constitution, as understood in the North, to slavery or 'the slave power.'

We naturally conclude that the events and developments of this week at Washington will give a new impetus to the revolutionary spirit and movements of the South; that under this new paroxysm several more States will go off into the Southern Confederacy; that the 'enforcement of the laws' by Mr. Lincoln will involve the Government at Washington in a war with the Government at Montgomery, and what then? *Universal confusion, demoralization, strife, bankruptcy, dissolution*, all ending in two, three, four, or a half-a-dozen belligerent military despotisms, elective, as in Mexico, by the bayonet.

This is the entertainment, we fear, to which we are soon to be invited; and while yet our conservative men are hoping and striving for some way of escape, it would be well for all of us, North and South, of all parties, all classes, all pursuits, and all professions, high and low, rich and poor, to prepare for the worst. From the indications of the beginning we are only looking logically to the end."

CORRESPONDENCE.

ENGLAND.

Faversham, Kent, March 9, 1861.

President Cannon.

Dear Brother,—As we have just completed our visits round the Conference, we feel as though you would not feel a

few lines from this corner of the Mission uninteresting. Kent Conference embraces a great part of three counties, is 200 miles in circumference, and numbers upwards of 400 members. There were 66 baptized last year, 21 emigrated, and 10 cut off.

Prospects are becoming brighter as the

season opens up. When the weather becomes more settled, most of the Local Priesthood will be engaged in preaching in the open air.

Elder Needham and I have spent two months together in visiting the Branches and families in this Conference. We find a kind and generous spirit among the people. Although poor in relation to the things of this world, they are rich in spirit and in the things of the Gospel.

In leaving this Conference, I have but one feeling of regret, and that is, to see so many humble, faithful members of the Church subject by force of circumstances to stay behind. I feel very thankful to God and my brethren to have the privilege of "going home," after upwards of ten years in the ministry, the last four being spent in this Conference.

My prayer is that prosperity and great success may attend the labours of brother Needham and those connected with him in their endeavours to carry forth the glorious message of the last dispensation. He unites with me in kind regards to you and all at the Office.

Yours faithfully,

W. H. KELSEY.

Milford, Surrey, March 12, 1861.

President Cannon.

Dear Brother,—I received your letter of appointment to the Southampton District, and on the first of January entered my field of labour. Since then I have visited most of the Saints comprising the District.

We have seven Travelling Elders in the District, which, with the three Presidents, make ten men, who are constantly ministering among the people.

We have about 50 places where "Mormonism" is not yet planted. We hope (when our heavy emigration is over,) to be able to open many of them. We shall need several more Elders to enable us to work to advantage, and shall seek to consolidate our labours, doing less *walking* and more *talking*.

We have many most excellent Saints. It has been truly encouraging to me to see their confidence, firmness, and love in the work. Some of them have walked 24 miles on Sabbath to meeting, to hear of Zion; and the glistening eyes and attentive

and eager attitude of the Saints, as a whole, while attending service, tell unmistakably that their souls beat a warm response to the free and ennobling principles which radiate from Zion for the salvation of the world.

In days gone by, the Reading Saints have been *Hyde-d* (or punished), but they have borne it well, probably on the principle of the Irishman who allowed his wife to whip him, because it did her so much good, and himself so little harm.

Our meeting-rooms of late have been crowded. There have been more people outside than we could get inside.

In Southampton we have been obliged to request the Saints to meet in private dwellings, in order to accommodate strangers with seats in "Zion's chapel." Baptisms have followed close upon our meetings. In one instance in Dorsetshire Conference, seven were baptized.

*Some of the oldest Branch Presidents state that we have the best meetings of strangers that have been for many years. I believe the Spirit of the Lord is working with the people. If so, we may hope for an increase to follow the seeding and watering so faithfully performed by the Elders in these lands for some years past.

I deem it but justice to state that the prudent and wise course pursued by President Hanham and his associates has enabled me to receive the District in a very good financial condition. The Saints, I believe, are free from debt, and what little they own is in their own hands, instead of being in their "uncle's" care.

My greatest cause of regret is that my poor health has withheld me from entering so fully into the labours of the District as I desired. I have sincerely to thank Presidents Hanham, Reed, and Mumford, the Travelling Elders, and Saints generally, for their consideration and kindness.

Believing as I do that God will bless his work under the present Presidency of this land, I can only congratulate you, brother George, on your position, and strive to aid you by doing my best to honour the work which lies so near your heart.

Very respectfully,

CLAUDIUS V. SPENCE.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—The news from Bosnia is of an alarming character. The whole Herzegovine is in a state of revolution, being supported by the Montenegrins. The fighting has become general. Several Turkish villages on the frontier have been reduced to ashes. The imperial manifesto respecting the emancipation of the serfs has produced a most satisfactory impression at Warsaw. A deputation from the delegation of citizens immediately complimented the Polish noblemen and agricultural societies which recently and spontaneously recommended the emancipation of the serfs. They also expressed a hope that reform concerning the Polish peasantry will soon be carried out. The Guild of Merchants of Warsaw, taking into consideration the late events, and in order to give a proof of their union, have resolved to grant to the Jewish merchants an equal position with themselves in their guild. The *Times* has received the following telegram from its own correspondent, dated Naples, March 19 :—"All the Councillors are dismissed. The Council of the Lieutenantcy is dissolved. Directors will be appointed in more direct communication with Turin. There will be a Piedmontese Director of Finances. The Civitella del Tronto refuses still to surrender." The Pope's last allocution is regarded as precluding all hope of a compromise between the Holy See and the new kingdom of Italy.

AMERICAN.—Two distinct shocks of earthquake have been felt in Newark. In Bloomfield, bells were rung and houses shaken. In Orange, doors were shaken to-and-fro; while in Paterson, Belleville, and other places, there were similar phenomena. Two shocks of an earthquake, only a few moments apart, have also been felt at Bunker Hill, Massachusetts. The capital city on the 4th of March, was the scene of a life and excitement unequalled in the history of the inaugurations that have taken place within its precincts since the formation of the Government. The fears expressed of disorder, the anticipations aroused by a thousand flying rumours, the peculiar circumstances attending and resulting from the election, the condition of the country, and the surrounding train of circumstances, all conspired to invest the occasion with no ordinary interest. The military arrangements showed that apprehensions of a murderous plot against the President elect still existed. His carriage was so closely surrounded on all sides by marshals and cavalry as to hide it from view. A shot could not possibly have been aimed at him, so dense was the military enclosure. It is reported from Washington that among the first acts of the Lincoln administration will be the reinforcement of Fort Sumter, and an attempt to collect the revenue at the Gulf ports; which, if verified, will inaugurate civil war. Intelligence from the new Government at Montgomery shows that it is proceeding with great vigour. Thirty thousand volunteers are now canvassed and under arms, awaiting orders, and large army provision supplies of all sorts have been purchased. The *Herald's* Washington correspondent, March 2nd, 1861, says—"The intelligence from Virginia is rather discouraging for the friends of the Union in that State. It is positively asserted that if Congress adjourns without passing some plan of adjustment, Virginia will join her sister States in the Southern Confederacy in less than thirty days. This information comes from the submissionists in that State." The *Herald* says—"The secretary of War is in daily receipt of despatches from Major Anderson, in which full details are given of affairs in Charleston Harbour. He states, in his last letters, that the batteries, fortifications, and other means of attack and defence, which have been under construction, are nearly completed. The impression is very general that they intend to make an attack on Fort Sumter, unless prevented by the solemn interposition of the Provisional Government at Montgomery." It appears that there is a large party in South Carolina who ignore the Southern Confederacy, and will not recognize their authority. In the Virginian State Convention, held March 2nd, the following resolution was offered:—"Whereas the powers delegated by Virginia to the Federal Government have been perverted to her injury; and whereas her moderate and reasonable demand (the Crittenden proposition, with essential modifications, presented by the General Assembly as a final effort to restore the integrity of the Union,) has been deliberately rejected by the Northern States of the Confederacy; therefore resolved, That every consideration of duty, interest, honour, and patriotism requires that an ordinance shall be adopted by this Convention, and submitted to the people, by which Virginia may resume all the powers she delegated to the Federal Government, and declare her connection with the Government dissolved." In the Texas election, the votes in Harrison county were 66 for secession, to 44 against. Cass, Marion, Rusk, and Cherokee counties are reported as having voted almost unanimously for secession. In North Carolina, Wayne county gives 1,008 majority for a Convention;